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THE UNSEEN CENSORSHIP

LAST week in Westminster Hall the Lord Chancellor, Lord Kilmuir, spoke these words to 2,000 visiting American lawyers.

"What we are seeing now," he said, "in some parts of the world where it was least expected is, I am convinced, a spontaneous expression of that timeless longing, inseparable from the human condition, for justice, for the acceptance and fulfilment of the requirements of natural law, which recognize that man is born to die and has but a little time to fulfil himself and to care for those to whom he is bound by ties of kinship and love. That the young in those countries, blinkered and intellectually constricted from birth, should nevertheless express these needs is, in my belief, yet another manifestation of the working of the law of nature. Therefore, let us be of good heart."

All this is taking place in countries where the expression of critical thought in one form or another is censored. Yet beneath this censorship, of every kind, a spontaneous demand for truth and human fulfilment in its highest form springs out of the very condition of the human being.

Out of Sight

But there are masses of censorship still existing outside the countries Lord Kilmuir had in mind. It may be described as the censorship exercised by official or established opinion. It is at work in this country.

No one knows the real nature of spiritual tensions, particularly in religion, in this country, because they exist more or less out of sight. Conventionally our religion may be described as B.B.C. Very rarely is any hint of doubt, criticism, or departure from what is thought to be a safe norm allowed. B.B.C. religion is flattened out to a safe acceptance by those who can listen to B.B.C. religion.

Yet no one supposes that this in any way represents what may be described as the serious religious life of the country. There is an abyss between nine-tenths of the thinking and argument about religion that goes on in universities, or wherever men meet together in uninhibited discussion, and the kind of official religion that is supposed to be representative of the British people.

The same is true of the Press and popular literature. No hint of divergence from what editors regard as the accepted religious opinion is allowed—or rarely allowed—to disturb the correct views supposed to be held by the readers. The subject, in the first place, is not regarded as of sufficient importance to risk disturbing circulation, and in the second place, if it is allowed, it is always considered safe to express and bolster up the conventional.

A Ridiculous Glaze

Anyone with any knowledge of the real tensions that exist among those who really care— to be found for instance in contemporary drama and poetry—knows that religion as indicated in the popular Press is a ridiculous glaze about nothing in particular. If—it may well be asked—there is a brutal divergence in totalitarian countries between official opinion about vital spiritual matters, and that really held by those who really care, may not the same thing be true—but perhaps in a less brutal way—in this country with no official censorship whatever?

A deep service to the serious nature of the religious life would be given if this silent seemingly innocuous censorship could be revealed for what it is. Britain at the moment is supposed to be an irreligious country. The official religion, it is sometimes said, does not count for very much. This may be so because it does not really represent the deep disturbance in so many people. There is much taking place beneath the surface. It may be assumed that a natural law of the spiritual life is at work here as elsewhere.

The Real Tensions

What then can be done by those who live in awareness of the real spiritual tensions? There is a suggestion in the insight of Lord Kilmuir. He is pleading for an understanding of the natural life of a human being, for truths based upon that, and for a faith that belongs to it. In a sense a human being can withdraw from all the exterior pressures brought upon him, be himself at whatever cost, and lift himself towards the truths that will give him life. Supremely enough, as he points out, this belongs to youth. Nothing in the long run can drive the essential humanity out of a human being, even if he is young and been conditioned by all sorts of exterior forces.

It has been claimed that in this sense the Unitarian faith is free. It strives to set free the essential man in his own nature. It asks him to be himself at whatever cost. And in this freedom—so many Unitarians believe—men reach the nature of the religious life.

The spiritual problem in the totalitarian countries is much the same as in those which are free—only the outer burden must be more terribly oppressive. The individual exists in his own personal cosmos, as infinite and compelling as any he imagines outside himself. What he does with that cosmos, how he relates it to everything beyond himself, belongs to the inescapable destiny of man, bound or free. Anything which restricts this cosmos is tyranny; anything which sets it free is freedom.

A MESSAGE FOR THE MODERN WORLD

By Charles H. Bartlett

(The following is a shortened version of an address delivered recently by the Rev. Charles H. Bartlett, minister of the Stalybridge Unitarian Church, at the annual meetings of the Lancashire and Cheshire Provincial Assembly.)

EVERY minister spends his working life, I suppose, not merely considering, week by week, the specific "message" which he wishes to give in his sermon for the coming Sunday, but also considering at all times more deeply and more generally the whole basic "message" which he wishes to see himself and his church preach to the age in which they live. Out of such typical meditations over a quarter of a century I would myself now crystallize my own message in the form, "For man's sake, put God back into the picture!" It is no novel message, but only one more weak voice crying again to his own age that which has been the great cry of the greater leaders in all ages. But I have no hesitation in feeling strongly assured that it is even more vital for 1957 than it was for 1057 or for 800 B.C. For the writer of Deuteronomy there was for the people of Israel a vital choice. "Serve God and Live; serve other ends and die". It is a choice that men on the whole have failed to appreciate, imagining that they could serve any ends they pleased, with indifference to this God the prophet preached in his crazy, unbusiness-like other-worldliness. But still the choice has stood before men, becoming with each new step in human power and cleverness a more vital issue. And now, as man becomes almost god-like in his range of knowledge and his marvellous powers, the issue clamours for fatal decision: "Man, will you be god-like as Milton's Lucifer, dragging the things of earth to Hell, or will you accept your power as God's inheritance to His Sons, to be held and used in trust for Him and us?"

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Nor do I use here that word "God" in any flabby modern sense, as some do, pretending that their own human thoughts of Truth and Goodness deserve the Divine Name, or (nonsensical in theology and blasphemous in religion) misusing the Name as a mere summarization of a few pleasant emotional states of their own experience. No! There are still, thank God, many of our ministers and our layfolk to whom the word still means that Power beyond this world, from whose creative motion this whole, most intricately woven fabric of our being first took its life, that Power whose guiding purpose interpenetrates each moment and each thing, and which shall abide even if Man obliterates himself and all his world.

We should be bold, both ministers in their pulpit and others in their daily world, to declare with gay, unfailing faith, that man in field or factory, in physics laboratory or hospital surgery, in the begetting of his child or the blowing of his mushroom cloud of might, is playing with the powers of God, and should hold all his hours in reverence as from the Most High. Let all things be seen: Calder Hall, the furthest nebulae, the surgeon with his knife, the mother suckling her child, the very cotton of her sewing and the metals of man's swift flight, as woven together into one great harmony, one fountain of power and glory leaping out from the Divine Ocean and falling back into the same, and let all the diverse voices of man's praying be heard again to sing, "Thine, not ours, is the Kingdom, the Power and the Glory".

But this is the teaching of all churches! This is not peculiarly the message of the churches of our General Assembly? What we want is the peculiar message which we, and we alone, can speak.

But this *is*, in our modern age, so far as the various Christian sects are concerned, precisely the message which we alone can speak in its appropriate form.

We alone can speak out of the authority, not of one limited book of tradition, but with the authority of all men everywhere who in their diverse ways, languages and cultures have declared their faith in God. We, and we alone, can speak, as the religious voice MUST now speak, to all, Hindu, Moslem, Buddhist, Christian, with respect for all their vision and with assurance that we speak only that which their own inmost souls do speak themselves. We, and we alone, in this age when Reason has been trained to its highest point, revealed its greatest powers and laid its great demands upon the mind's desire for truth, can speak of religion founded in Reason and giving to reason its highest satisfaction. We, and we alone can say to the cool, patient and tolerant reason of the scientist, "Come, let us sit down and reason together in this matter of the knowledge of the world and the knowledge of its God". And we, and we alone, can find God's holy revelation in the biologist's textbook and the experiment of the physicist. We, and we alone, are trained and prepared by our great forefathers, to call men again to see all their range of wisdom as but the faint reflection of God's Almighty Word. We, and we alone, can in this age translate the great doctrine of the Word for which the broken minds of modern men, torn into a thousand pieces by the shattering impact of the weight of modern knowledge, are most deeply longing.

For this we have been called. The past is but our preparation. Our work lies with a future whose first hour is striking now.

THE USES OF CRITICISM

By Dr. Dorothy Tarrant

(A précis of the Visitor's Address delivered at the Unitarian College, Manchester, on July 2.)

IN the first story in our Bible God is made first to act and then to judge his activity: "In the beginning God created . . . and God saw all that He had made and behold, it was very good". The faculty of judgment is no less a part of our human endowment. Judgment and criticism give us two parallel names for the same activity. The scholarly study of the Scriptures has been one way in which Unitarians have exercised this human faculty; indeed, in this field they have been pioneers. As with the Bible so with classical studies, the task of the critic is to examine the texts handed down to us from the past, to collate and compare, to think back into the original author's mind and meaning.

But the right use of the critical faculty is not only important in the realm of scholarship, literature, music or art. It has no less a place in the field of daily life and the life of our churches, though it must not be exercised at the expense of other elements in our religion. The negative purport of critical study must not chill the warm, positive message of our faith.

We know only too well that criticism has its abuses as well as its uses. And especially can this be so in the daily relationships of our Church life. Criticism in its one-sided everyday sense can embitter fellowship and even obscure truth. The critical faculty can have its perils in a free and open faith like our own. Our ministry not being sacrosanct, the man (or woman) in office is easily exposed to a variety of critical opinions as regards his person, his ways and his message. Our Church fellowship, too, is one of free individuals with little of ritual or solemnity to restrain or inhibit; and so criticism, again, has its head as between one and another. Here we can well remember the words of a great divine of the Church of Scotland, Dr. Alexander Whyte, "Rather let error live than love die".

Our random strictures upon one another are often the result of thoughtlessness. Criticisms in a shallow sense, they are not founded on judgment but based often enough on some momentary reaction, or some personal resentment or on mere love of gossip. Particularly when we criticize sermons it is wise to remember that the minister has been set apart for an office which is still (I suppose) regarded as a Divine commission; he has been sent forth with a profile of

honour; his bearing (if he is wise) expresses some dignity; his functions are connected with the great moments of human life; above all, he is there to lead the regular worship of Almighty God. Is it not seemly to accept his own words with some degree of respect, even if discussion be thought useful? In a sense, we of the laity get the ministry we deserve. One influence that may well prejudice its standing and deeply discourage its members is irresponsible and ill-judged criticism of sincere and earnest effort.

We may find the heart of the matter in the Whit-Sunday Collect of the ancient Church. Whether our task lies in seeking the enlightened interpretation of our free religious faith or equally in living out the day-to-day relationships of our Church and social life, we may well ask in all humility that by the Holy Spirit we may be granted "a right judgment in all things".

FROM LAYMAN TO MINISTER

By John Rowland

(The minister of the Unitarian Churches of Brighton and Ditchling, the Rev. John Rowland, continues this series.—ED.)

IN this series of articles there have been various people, of various ages, who have taken various paths from the life of a layman to the life of a minister and I think that I am the oldest to qualify. When I started studying at Manchester College, Oxford, combining my study with the charge of two churches in Sussex, I was forty-five years of age; I had been a teacher and a journalist; for some years I had been earning a modest living as a writer of books of sundry sorts; and it seemed to me, in view of the financial position of most churches, that I might well offer myself for the ministry, since I could, perhaps, still snatch a certain amount of time for writing, and so supplement whatever the churches could afford to pay for my services.

There are people who say that a man in middle-age cannot study; his brain is too fixed (some people would say fossilized) for him to take up new subjects. I did not find it so; I found the constant travelling between Brighton and Oxford trying; but the actual lectures and classes I attended I found stimulating and very much worth while. Some of the ideas I derived from the Rev. Sidney Spencer, the Rev. L. A. Garrard and the Rev. H. L. Short I still find of great value; they gave me a background for my thought, a background which no layman, who has not systematically studied religion, can possibly have.

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And now I sometimes feel I am leading a double life. I conduct services, I visit sick people, I run a discussion group, I organize meetings, I sit on committees—I do all the odd jobs which come the way of most ministers. Then I do some writing (mainly in the mornings); now and then I come to London to see a publisher and discuss an idea for a new book. I have lunch with him perhaps—and at one swoop I am back in the atmosphere of the world of publishing, which for long was my only world. Royalties, cheap reprint rights, American sales, and all the rest—they are my background. Then, an hour or two later, back in Brighton, again, to conduct a cremation service or to speak at a meeting, or call at a hospital. It is an oddly mixed life—and an oddly satisfying life.

I sometimes wonder (which is my main reason for writing an article for this series) whether my experience is not a pointer to a more satisfactory ministry than the normal one. We are accustomed to the young man who feels he has a vocation for the ministry, who goes to a university, from a university to a theological college, and from the theological college to the charge of a church. It is a pattern of life which has come to be regarded as the norm; but is it the best way? I am not quite convinced that it is—though it is naturally a pattern of life which many people must follow. But if a man has made a living quite apart from his church—if, moreover, he has faced the rough and tumble of ordinary life for a few years before entering the ministry—may he not be the better able to understand some of the human problems that will come his way when he has charge of a church? May he not be the more complete man, just because he has not lived all his life inside the organization of religious bodies? I am not dogmatic about this; I am merely suggesting that it may be that older men have sometimes more to give the church than the young man who has never known what it is to earn a living outside it.

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There is another point, too. When I have had lunch with a London publisher, when I have had one of those long chats with a few friends in the literary world, I am able to come back to my church duties feeling refreshed and invigorated by the change in background, even though the change may have lasted only a few hours. In that, I know, I am fortunate, because my writing life and my ministerial life can be integrated. Few ministers can continue to do, for a few hours a day, their old job. A man who has done some task in an office, say, cannot decide, when he enters the ministry, to spend a couple of hours each morning as a solicitor or a bank clerk or a cashier in a shop; it cannot be done, if only in that the emergencies—funerals, weddings, sick visiting—cannot be fitted in. If I have some such special occasion to face I can face it. My typewriter can be left untouched for a day or two, and my work does not necessarily suffer.

All this, I suppose, really goes to prove that if, in the common phrase, it take all types to make a world, there is room, in that world, for all types of ministers. I find great satisfaction in what I am able to do as a minister; I think that that satisfaction is increased by the fact that I can spare a few hours a week to write. It helps the eternal problem of ministerial finance; but, more important still, it prevents me (I hope) from becoming stale; it helps me to keep free from that worst accusation that can be levelled against a minister—the accusation of preaching the same sermon, in slightly different words, fifty-two Sundays of the year. For that reason, and for any others, I feel that the life of the writer-minister (or the minister-writer, if you prefer to put it that way) is the most satisfying life that I could possibly have chosen for myself.

COMMENT

Cutting Off One's Nose to Spite One's Face

A FEW weeks ago I paid a visit to the Zoo in Regent's Park, and one of the most interesting things I saw there was an object-lesson of the way that locusts in the Insect House ate up every particle of green vegetation that came in their way. From time to time in the Middle East, swarms of locusts travel vast distances and cause great loss to crops and consequent suffering. Fortunately, the plague is not without an antidote, for before they have grown their wings they can be killed by setting poisoned bait for them to eat as they hop along the ground. They breed in many places, but one of the chief is Arabia. Unfortunately the present mania against "imperialism" has caused the rulers of Arabia to forbid the United Food and Agricultural Organization to carry out the work of destruction of rudimentary locusts, since the work was to be done by British teams. The only losers will be the neighbouring Muslim countries, which then have only the costly and less efficient method of aircraft control. This folly is only a natural consequence, too, of the

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Extracts from a Two Days' Post

(1) "Again thanks and help for the circulation of 'The Inquirer' . . ." (2) "My subscription to the invaluable 'Inquirer' . . . . My very best wishes for its continued good work. . . ." (3) "As a regular reader of 'The Inquirer' I would like to take this opportunity of saying that I myself and my husband (who is not a Unitarian) always find something to interest and stimulate in it."

way in which matters in the counsels of the United Nations itself so often regulated not according to merits but according to the "cliques" to which one's nation may happen to belong.

Other Days, Other Ways

Most of us, I suppose, were in our youth taught that we had no right to buy a thing unless we had the money in hand to pay for it; and in the circumstances it was the highest wisdom. The rapid growth, however, of the practice of Hire Purchase has tended to obscure what seemed to be an elementary virtue. A recent flood of correspondence in my newspaper has shown how inflation, too, can make inroads on what once seemed indubitably to be common prudence, for, whereas our parents may have found joy in gradually building up one's home, many young people feel to-day that when everything will cost more as the years go on, it is the highest wisdom to buy new through hire purchase, which is cheaper than saving. It is one of the evils of inflation that it penalizes the thrifty. The writer of one letter showed how the present inflation works against such an institution as a church. His own church decided to have improvements to cost £3,000, and to save £2,000 before starting to build. They now find, however, that what was to cost £3,000 would now cost £4,000, so that much of their patient effort and self-denial had been eaten up by inflation. "Oh," he concludes, "that we had been 'foolish' enough to borrow and build six years ago!" I fancy that our own people are being hampered in many cases by just this sticking to principles that did not reckon on inflationary conditions.

What Next?

An American paper has lately had an article which throws light on the pattern of the naval warfare of tomorrow, and also on the folly of mankind. Apparently special attention is being given to the development of submarine aircraft-carriers, whilst American naval circles already speak of submarine troop transports. In Japan, it appears, a 30,000 ton submarine tanker is about to be built. All this, no doubt, is a result of the development of atomic bombs and guided missiles, but it is one more reason for the hastening of positive results in the attempt of the great powers to find a feasible formula for effective disarmament.

Commentator.

FROM MY JOURNAL

By "Simplicitas"

I CAME home tonight, worn out. It has been a wild day and only six struggled through the gale to evening service. I felt I was singing and, above all, providing the prayers and the devotional response of those who were missing. No wonder I was tired with doing the work of twenty others besides my own. When I think of the faithfulness of the three "twicers" I am humbled. I wished old Jim hadn't risked his half-hour walk uphill in the wind and rain a second time. It's over much for seventy-eight and a weak chest. But how I rejoice, again and again, in his spirit.

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I buried to-day one of the last of a noble army—the homespun multitude of the self-taught. Samuel Shaddick was a half-timer and worked in a mill all his life. Wherever night classes were held, he was to be found, intent in the truest sense to "better himself". When the W.E.A. was formed he was among its most devoted adherents and a well-loved figure at its summer schools. The treasures of his well-stocked mind never ceased to delight me when I visited him, for he referred to Plato or John Donne as familiarly as though they worked alongside him in the mill. He knew his philosophers accurately enough, but he expressed their ideas in his own homely speech, and stimulating it always was to hear them in his translation. Now he is gone to join the class invisible. Will our full day of radio lessons and inter-school soccer up to fifteen fill the minds of this generation with "thoughts sublime that pierce the night like stars?"

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Our Parish Church has just seen the completion of its new Parish Hall. In his Parish Magazine our very forthright Vicar appeals for money for its furnishing saying that he doesn't want gifts of Uncle Albert's old arm-chair or the faded carpet from the second-best bedroom. As it is a House of God he feels everything should be bought new. The good Vicar and I agree to differ on many points of doctrine, but with his idea of what is seemly furnishing for the glory of God I agree absolutely.

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We have this week been making our annual pilgrimage round the chapels of Redville and district, joining with our Protestant colleagues in the Week of Prayer. I caught John Earnest's disapproving eye in the Salvation Army Citadel to-night. I was singing, "Wash me, wash me", and thoroughly enjoying the change from the somewhat solemn long metre of our four-lined Unitarian hymns. Afterwards I thought of the respect with which he appears to regard my greying hairs and took it upon myself to pass a remark. "That was a good 'wash me' chorus, wasn't it?" I said. "I was hoping I'd get washed of all my disappointment, despair and lack of faith". I know he has a paper pending for the Fraternal on "Symbolism in Worship" but I doubt whether he approved of taking it as far as that!

LOOKING ABOUT

By Basil Vinay

WALKING through a wood nearby the other day, I was fortunate enough to be just in time to rescue a blindworm from an untimely death. Unless, indeed, his single strange defence might have saved him from his ignorant, would-be slayer. His ruse is to drop off his tail, which thereupon frisks about in so lively a fashion that he himself is usually able to slip off through the grass quite unharmed, though bearing with him ever after the mark of his adventure in his tail henceforth a mere stump.

Now it is true that the blindworm has come down in the world. If the evolutionists are right his distant forebears were fine sprightly lizards, with four handsome legs and feet, all perfect down to the toes and toenails. But then something went wrong with the genes (if the Darwinists are right) or with their desires (if the Lamarkians are right)—they preferred to roll along on their bellies than to use their legs; and so the legs have gone, and only the fact that they still have eyelids, and so can obviously go to sleep, distinguishes them from the snakes.

Even so, why traduce them with a name like blindworm, when they are so obviously reptiles, and not blind? Slow-worm (used in some parts) is not much better, for they can move very fast.

My little fellow I took home and gave him a good swim in the pool. After which I decided it was hardly fair to leave him, as there are no walls to our garden, and I dread to think what some of the small boys near by might do to him if they found him. So back to the wood he went.

Two grass snakes once made their lair in a hole in the rockery round our pool. First one and then the other disappeared, to reappear in a neighbouring garden: and that was the end of them.

Incidentally, presumably the true snakes also, like the blindworm, branched downwards from the lizard stem still longer ago. What prompted them? Why do so many of the branches in the tree of animal life point downwards: some slightly, some very decidedly? Why do so few (the bees, the perching birds, the monkeys) point decidedly upward? And is it significant that these are largely frustrates, and act as unwitting horticulturalists?

Returning to the reptiles, we have always regretted the absence of a garden wall since living in Wales, because it prevents us from keeping quite a few animals—toads especially, and terrapins. Frogs seem to be stay-at-homes, but toads wander far, and have a curious habit of returning to the pond where they passed their tadpolehood. Sometimes the pond has dried up, or been filled, and then the poor toads wander round till they are run over. I know one suburb which must have quite altered its character since some of the toads were born there. Where the pond was is now a bungalow. Yet back they come, each year, in declining numbers.

We brought with us two tame terrapins (in London they used to swim across the pool with open mouths to feed whenever they saw anybody). They were hibernating, but the rumble of the van must have awakened them, and when we had made the pool all ready for them they had lifted up the zinc roof of their case and gone. Downhill they would have gone, like the eels returning from pond to sea; but they would have stopped in the lake in the wood, and for all I know they may be there still!

THE MINISTRY

From The Calendars

(From the Stockton Calendar, California, U.S.A.)

A CONTEMPORARY writer has drawn a pathos-filled picture of an old priest whose duty it was to conduct the midnight mass heralding the beginning of Christmas Day. He had long since passed his prime, and his dwindling parish showed it. Fewer and fewer people came to his services. On this occasion, nobody came. Nobody, that is, except some livestock of the kind which tradition says attended the birth of Jesus on the first Christmas Day—an ox, an ass, a ram, etc. But the old priest was undaunted. "I must go on with the service", he announced, "for such as care to attend".

People don't come to church for the sake of the minister, but the fact that they *do* come is bound to be an inspiration to him, enabling him in this way to be an inspiration to them. The greater the congregation, the greater the mutual benefit, and conversely, the thinner the congregation, the thinner the sermon is likely to be, in spite of all the minister can do. In this sense, the people in the pews actually participate in the whole service, sermon and all.

In a Midwest mining town, I remember as a boy, one of the miners took his small son into the pit to help with certain chores in a way not then prohibited by law. Father and son were straining mightily but vainly to push a loaded car up a slight incline when the exhausted youngster quit in disgust. "I know what's wrong", he stated with pointed sarcasm. "Some so-and-so just ain't a-pushing". It takes all hands pushing to budge a coal car or build a church.

It is awfully easy for a church to get into the position of a corporation I recently heard of whose president called his salesmen together in late August. "All right men", he began, "now that the summer slack season is about over, let's get ready for the fall slump". Let's not let this happen here.

F.L.

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(From the Wellaway Calendar)

In typical fashion, G. B. Shaw noted the apparently paradoxical position of the medical profession, whose work is ultimately directed to their own unemployment. To my mind, the work of the ministry is adequate only when similarly orientated: for in the measure that members of a congregation win inviolable personal spiritual assurance for themselves, their dependence upon a minister of religion becomes increasingly negligible. And such a trend is wholly desirable in liberal church communities seeking to dispense with the pressure of pulpit, scripture, creed, sacrament or church.

Yet, since at each moment a new generation is born, and since also physical illnesses or spiritual crises are seldom resolved at any time once and for all for any person, both doctor and minister find their work constantly needed.

Further than these considerations, doctor and minister, albeit in official capacity, have no necessary immunity therefore themselves from physical illness or spiritual distress. They are at all times indisputably as human as their fellows.

Where we make this mutual recognition in our fellowship and worship together henceforth, we shall assuredly maintain and increase our liberal religious witness in the days ahead.

L.A.G.

THE HIBBERT JOURNAL

GIVEN pride of place in the current issue of the *Hibbert Journal* is an address given at Moscow University in 1956 by Sir S. Badhakrishnan, Vice-President of India. A call for a recognition by the Russians of the religious values which underlie ethical and moral concepts, it may be that this was the first really outspoken appeal for religion to be heard by those students, and, as such, it may have done much good. "While we should avoid the disease of orthodoxy", the lecturer said, "we should affirm the need for a sensible religion"—a statement that is perhaps a fairly adequate definition of the *raison d'être* of the *Hibbert Journal*.

Other articles in the July issue include an interesting reassessment of Dr. Schweitzer by Mr. C. W. M. Gell, and two contrasting discussions of the pacifist views of the early Christian Church. Professor John Ferguson, of University College, Abadan, states the belief that the pacifism of the early Christians was an essential part of their general religious background, and Dr. Boobyer, of the University of Durham, states the opposite view, believing that there were cases in the earliest days of Christianity when the Church believed that the use of force was necessary and justifiable. Between these two statements it is not easy to come to a final decision; but all thinkers who appreciate that religion has a duty to apply itself to political and social problems will be grateful to the two writers for clear and direct statements of differing points of view.

Mr. James Horne, of the University of Western Ontario, discusses the mysticism of Bergson, a once-fashionable philosopher now unduly neglected; Dr. Markus, of the University of Liverpool, in an adaptation of a B.B.C. Third Programme German Talk, surveys the ethical views on Dietrich Bonhoeffer, a theologian who lost his life in a Nazi concentration camp towards the end of the war in 1945. Mr. L. A. Lerner, of Queens University, Belfast, contributes an interesting article on "Puritanism and the Spiritual Autobiography".

There are the customary regular features—surveys of literature in the theological and philosophical field by Dr. E. L. Allen and Dr. F. H. Heinemann.

J.R.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Liberal Realism

SIR,—I have read the recent correspondence from the Rev. T. Wardle and the Rev. H. Crabtree (about the sense of the tragic) with great interest. I would agree that we, the younger folk of the movement, are by no means the first to feel this sense of tragedy and horror, but I do think that there is a difference in the way that we look at it. The difference is, I think, that tragedy was previously regarded as the work of evil men who could (theoretically, at least) be reformed. The lessons that Belsen, Hiroshima, etc., have hammered into the heads of our generation are that there are forces and energies in even the best of men which will produce more horrors in the future, unless man remakes himself into something better than he is now. The remaking would have to be something fundamental, and not just political action (in that sense the people who say that politics is no concern of the Church are right, for politics attacks the symptoms and not the disease).

Examples of the difference in outlook that I have mentioned are found in the following ideas, which are from Colin Wilson's book, "The Outsider", and from a book by an (older) psychologist, respectively.

Colin Wilson visualizes man in his present state as a person clinging to a bush which grows from the side of a pit. At the bottom of the pit there is a dragon and at the top another wild beast, while on one leaf of the bush there is a smear of honey. The superficial person disregards or cannot see the dragon and the wild beast, and proceeds to lick the honey. The Outsider, with more awareness, sees the latent horror of his situation, and, as Colin Wilson says, may be excused for having no appetite for honey!

Now the psychologist would regard the Outsider as a person with a slight anxiety neurosis, so far as I can see, and the psychologist whose book I have been reading describes *his* "healthy-minded" man as follows. He is a man who gets on with the everyday business of life. If he thinks of the unknown, the world of the spirit, at all, he is to think of it as containing "mildly friendly" forces, and nothing evil. He is therefore to disregard the dragon and the wild beast that the Outsider can see. Obviously the modern psychologist's healthy-minded man does not need a religion. He only needs a little cricket, to keep his body and mind "fit".

The true fact seems to be that there are unknown forces deep down in man that, like atomic forces, are capable of great evil or of good, according to the way in which they are allowed expression. Unlike atomic forces, however, they are waiting all the time to burst out, and of course are even now bursting out. The only thing for man to do is to remake himself, and to do that he must be spurred on by a proper fear of what these forces can do to him if he does *not* change himself. Religion flowered so finely in past ages because it was spurred on by fear of hell, or the wrath of God. I suggest that religion can only flower again when there is a right and proper fear present. Not the fear of hell thereafter, or of devils, but the fear of powerful (neutral) energies that will work for evil unless specifically directed to do good. I cannot agree that we have done well to take fear out of religion. The successful, confident business man is a person who is continually combating a fear of insecurity, successfully. The sociable man is a person who is continually successful in avoiding isolation, and is thereby continually triumphing over his *fear* of the same. In fact, success does not come through having no fear, but rather by having the means or ability to avoid the thing feared. Let us get back to a proper fear, a fear that is, in fact, justified, and we may be able to get some religion back into this superficial age.—Yours,

Preston. *K. S. Empson.*

Church Committees

SIR,—With reference to the points raised by Mr. J. J. Kipling, it is probable that the frequent inefficiency of church (and other) committees arises from a confusion between policy and administration.

It would seem that the primary function of a committee is to represent the policy or requirements of the members as a whole. This is a simple function and does not require any special competence. Having decided what is to be done, the next step is appoint someone who is competent to get it done, and who will be answerable to the committee for getting it done. Such a person is an administrator, and must of necessity be a live-wire and competent. He need not necessarily be a member of the committee; but if he is to be responsible, he must be free to appoint his own assistants and advisors, and use his own methods. The guiding principle of committee work should be personal responsibility, and for this reason an administrator with his helpers is to be preferred to a sub-committee.

The two functions of deciding policy and administering it are quite separate, and difficulties and inefficiency often result from a committee attempting a sort of collective administration, or an administrator claiming to decide policy. With regard to committee decisions, it should be remembered that the taking of a vote means only that one number is greater than another. It involves a misuse of force, and should be avoided like the plague. Fortunately, many committees do instinctively avoid it. If we cannot all agree that the tea should be sugared, let us leave out the sugar and pass round the bowl, or do without tea altogether. Whenever we cannot agree, let us recognise the fact, and not think that we are solving anything by putting it to a vote.—Yours,

Dublin. *Raymond Hannagan.*

The Wild Goose

SIR,—It struck me as rather funny reading in *The Inquirer* last week that the New Religion is here as though some V.I.P. had recently landed. Is it not true that ever since God turned Adam out of the Garden of Eden for being nosey, he has been on the wild goose chase of discovery ever since? In the mud of a disused pond he found Radar, and all down the ages he has found many wonderful things, but they were there before. As we have it in Ecc. 1-9: "The thing that hath been, it is *that* which shall be: and that which is done is, that which shall be done; and there is *no new thing under the sun.*" There was nothing new in what was called the New Theology and in the realm of Religion throughout it is the same voyage of discovery. It would be a piled-on monotony were it not so.—Yours,

Ilford. *A. Casebrooke.*

THE INQUIRER

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NEWS REVIEW

"PRAYER IS BETTER THAN SLEEP"

It was too easy to sleep during the annual gathering of the Old Students' Association at Manchester College, Oxford, in June this year. The weather was what we expect it to be on these occasions, perhaps, indeed, a little too much so; and the cook delighted to honour us with her customary excellent fare. It was fortunate, then, that the papers that were read, both at the danger hour after tea, and also in the mornings, proved to be anything but soporific in their effect. The name of N. Teape is familiar to readers of *The Inquirer* correspondence column, and we were not disappointed by any lack of vigour or trenchancy when he talked to us on "World Unity and the New Nationalism". The other papers proved no less effective in keeping us awake; and L. Baker Short, on "Education and Propaganda"; John Radcliffe, on "The Opportunity of the Church"; and R. W. Sorenson, on "The Clash of Faiths", showed that, though they were all somewhat older than the first speaker, their comparative age had not staled their infinite variety. Unfortunately, John Rowland was not able to be with us; and so, while the hand, or rather typescript, was indeed that of Esau, the voice had to be the voice of a Jacob. This paper, on "The Individual, the Family and the Community", along with the others, prompted lively discussions, over which R. N. Cross presided with wisdom and humour. But then, we expect no less from a Scot.

Since prayer is better than sleep, morning prayers are an important feature of these gatherings, and we were glad to be able to offer our brother, William Bottomley, over here on holiday from Australia, the opportunity of conducting the special devotional service. Now, prayer make take various forms; and since prayer is, in part, aspiration, may not discussion be a form of prayer? Especially do I think of the informal discussion which does not follow a paper, but begins with one or two casual remarks and gradually swells until it becomes a broad stream—sometimes a torrent. I am stretching the meaning of prayer too far: and yet I would pay a tribute to the earnestness and thoroughness (we may take the humour for granted) which characterizes our late-night discussions. Here, some older brethren show the greatest powers of endurance, and may still be found helping to put the denomination right at 3 a.m. What stamina of mind and body! It appears that the discussions during the day were not enough: there is so much to put right and so little time in which to do it:

(Continued on page 260)

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 4, 1957

ABERDARE, Highland Place, 11 and 6, Supply
ABERDEEN, Unitarian Church, Huxter Street, 11 and 6, Mr. J. W. V. NICHOLSON
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. CORAN DAVIES
ALTRINCHAM, Dunham Road Chapel, 11, Rev. S. MUMFORD, 6.30, Miss K. TROTTER
ARDWICK, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. R. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BERWICK GREEN (nr. Shrewsbury), Unitarian Church, 11, Rev. W. WASHINGTON
BILLINGHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Brassbrough Road, 6.30, (August 11), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Worsley Road Church, and Hurst Street Mission, Small Heath, 6.30, Dr. D. C. ARTHOFTALL
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDDALL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LOYD
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. FRED BOLT
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. CHRISTIE
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. RANDELL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. S. A. MARTIN, 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRITTEN
BRISTOL, Oakfield Road, 11, Rev. A. D. WILLIAMS, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. HALLWORTH
BURY, Bank Street, 11, Rev. J. MATHER, 6.30, Rev. R. GILL
CAMBRIDGE Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JOHN
CHATHAM, The Church of the Great Commission, Hapsted Hill, 3, Mrs. INGE HYDE
CHELTENHAM, Sandhill Unitarian Church, Royal Well, 11, Study Service, 3 Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. GRIBBLE, 6.30, Miss C. T. HEAPING
CHESTERFIELD, Elder Yard Church, 10.45, Mr. E. B. MARSLEN, 6.30, Rev. S. H. KNIGHT
CHIPPENHAM, Chapel, Adjoining, 10.45 and 6.30, Rev. KENNETH TWISS
CLEVES, Free Christian Church, South Street, 6.30, Supply
COLCHESTER, Unitarian Church, Hamilton Street, 11 and 6.30, Mrs. M. R. DICKIE
CROYDON, Free Christian Church, Wellesley Road, 11, Children's Service, 6.30, Miss L. HORWOOD
DEAN ROW, 10.45, Rev. A. B. DOWNING, STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Church, 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. J. WORKHOUSE
DITCHLEES, Old Meeting House, 10.45, Rev. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. EDITH PRIDDY
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Unitarian Church, 77 Commercial Road, 11, Rev. A. E. POTTS
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South Street, No Service
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JOHN CAVEHEH
GLOUCESTER, Barton Street, 3, Rev. BARBARA THOMAS
GORLESTON, Ward Street Church, 11.15, Reopening Aug. 25th
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. BACON
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 6.30, Dr. J. J. KIPLING
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENNIS HILTON, 6.30, Mrs. MURIEL HILTON
HASLEMERE, Great Meeting, Bones Lane, 11 and 6, Supply
HASLEMERE, Wordsley Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, No Service
HULL, Park Street Church (Unitarian), 6.30, Rev. EDWARD PRICE
ISLE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. WARDLE
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. JOHN HOLDEN
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Free Band Street, 11 and 6.30, Rev. M. CONSTANCE HARRIS
LEOMINSTER, Sunday, Miss J. E. Lindsay, The Little House, Garth Road, 11, ——
LEWES, Westgate Chapel, 11, Mrs. DENNIS HILTON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Dr. H. MCLACHLAN, 6.30, Miss H. DENNISON-WILLIAMS
LIVERPOOL, Bootle Free Church, 11, Rev. N. KNIGHT
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY R. BUTLER
LIVERPOOL, Hamilton Road, Bootle, 3, Sunday School, 6.30, Rev. N. KNIGHT
LIVERPOOL, Hope Street, 6.30, No Service
LIVERPOOL, Ullet Road, 11 and 6.30, Supply
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LOYD
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. W. WASHINGTON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, No Service
LONDON, Forest Gate, Upton Lane, 6.30, No Service
LONDON, Golders Green, Hoop Lane, 6.30, Miss M. E. GARRY
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 3, Rev. RALPH E. GUMMADGE (also, 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. JOHN KELLY
LONDON, Highgate Hill Unitarian Church, 11, Mr. M. THORNCROFT
LONDON, Mill Hill Road, 11 and 6.30, Mr. T. E. DAVIES
LONDON, Islington, Upper Street, Penton Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, No Service
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. W. ROWE, 6.30, Rev. JOHN KELLY
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. R. G. LEE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. R. H. BARKER
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, ——
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. C. S. DENCE
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Dr. DOROTHY TARRANT
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. HELLABY
MACCLESFIELD, King Edward Street, 10.45, Supply, 6.30, Rev. O. D. POPPE
MARTHAM, Unitarian Church, Market Buildings, 6.30, Rev. DENNISON HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30 Supply
MANCHESTER, Cross Street Chapel, 10.45, Rev. JOYCE HAZLEHURST, 6.30, Rev. S. MEMEP
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOWEN
MANCHESTER, Mosston Church, Eccles, 10.45, Rev. T. W. ROBERTS, 6.30, Mr. F. MARSH
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Rusholme Street Mission, 6.30, Rev. R. L. HOPKEN
MANCHESTER, Stand Chapel, Whitefield (August 11), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
MANSFIELD, Old Meeting House, 10.45 and 6.30, Mr. DEREK SMITH
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MERSEYSIDE, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Rev. D. C. DEAN
MIDDLESBROUGH, 11 and Newton Aycliffe, 6.30, Rev. C. G. TOOVEY
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. GIBBS DAVIES
NEWCHURCH (Rossendale), Stubbylee Unitarian Church, 10.30 and 6, No Services
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KERRY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Mr. E. R. GREEN
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GIBB
OLDHAM, Lord Street, Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON BEVERLEY
PLYMOUTH, Unitarian Centre, Roundhouse Road, 11 and 6.30, Rev. E. H. KIMBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DOBBLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. E. STEVENS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLABY
RINGWOOD, Hants, The Meeting House, 6.30, —— (Closed 1st three Sundays in August)
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKE
RUTHERHAM, Church of our Father, 10.45 and 6.30, ——
SALE, Addison Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, No Service
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SERELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. N. J. TRAPP
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. J. FAIRHURST
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TIBBY
SOUTHPORT, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mr. JOHN CHURCH
SOUTHSEA-ON-SEA, Dundee Road, 11, Children's Church, 6.30, Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Mr. E. E. LLOYD
STOCKTON-ON-TEES, Wellington Street, 6.30, Mr. S. LEES (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARMAN
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11 First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 6.30, Mr. F. JOHNSON
TAUNTON, Mary St. Chapel, 11, Rev. W. H. CROWELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEMBLE
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. ALEC L. FINDLAY
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EATTON
TROWBRIDGE, Castle Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. C. A. PEVER, 6.30, Rev. L. A. GRIBBLE
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. MACGREGOR
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MACGREGOR
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also, 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mr. W. NAYLOR
YORK, St. Saviourgate Chapel, 6.30, No Service

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFITH
MELBOURNE, Unitarian Church, Collins Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FITZGERALD, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.) 7.15, Rev. D. W. EDMUNDS, Manse Telephone LX 2121
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gaiety Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised.
SHEPPARTON COMMUNITY CHURCH, Argyle Road, Shepparton (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ARTHUR CORNISH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Pomaroky Road, 11 and 7, Mr. M. J. WILSON
WELLINGTON, Service suspended — Enquiries — Mrs. WILSON, Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. HOLDEN C. ROBERTS

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(*Continued from page 258*)

and nights are cooler and the world is quieter, so we sit up and encompass earth and heaven; we seize eagerly the chance that the presence of our M.P. friend, Reginald Sorenson, afford us, plying him with many and diverse questions; and so we continue till an hour when Irish logic becomes more than ever capable of drowning English matter-of-factness, and Irish eloquence flows, if possible, more rapidly and saltily than ever. The company diminishes one by one until the last survivors are aware of the approach of dawn, make a last pot of tea and then go off for a few hours' rest. For soon the *muezzin* will ring the bell which will call us to rise again because prayer, this time in its accepted sense, is better than sleep.

D. R.

Unitarians Abroad

Under the leadership of the Rev. and Mrs. G. W. Parkinson, of Doncaster, a party of 62 people spent a happy holiday recently in Switzerland with Lugano as the centre. Visits of special interest were made to Milan, Como, Locarno and Lucerne, as well as excursions on the beautiful lake and surrounding mountains. Unitarians in the party included members from Scotland, Yorkshire, Lancashire, Cheshire, Washington, D.C. (U.S.A.) and Australia. A service was held on the Sunday evening in the beautiful garden of the Villa Elise. Rev. W. Bottomley led the devotions, the address, on "The Mountain-top View", being given by the Rev. G. W. Parkinson.

Ditchling: On Sunday, July 7, the Old Meeting House, celebrated its happiest and most successful anniversary (the 239th) for many years. Members and friends were honoured by the presence among them of the president of the General Assembly, the Rev. J. P. Chalk, the preacher at both morning and evening services. Good congregations met on each occasion, including visitors from Croydon, Worthing, Lewes, Brighton, Horsham and Billingshurst. Tea was served in the village hall to more than 60 guests. Before his evening sermon, Mr. Chalk conveyed greetings from the General Assembly and congratulated Ditchling upon the fine attendances at the anniversary services, and also on the attractiveness and beauty of the Old Meeting House, which in recent years has been greatly improved in appearance by the efforts and contributions of members and friends.

Kidderminster: New Meeting Church: The Annual Garden Party was held on Saturday, July 6, in the grounds of 526 and 527 Chester Road South, by kind permission of Mr. and Mrs. W. J. Church and Mr. and Mrs. R. S. Porter, and it proved an outstanding success, the net proceeds being a record of over £150.

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This lovely old house—built in 1667 by a Huguenot family—has been acquired by the Universalist Trustees as a residential centre of fellowship and service.

It offers attractive and comfortable accommodation for all in quest of quiet and restful holidays.

Three and a half acres of beautiful and well-planned gardens.

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Chairman . . REV. ARTHUR PEACOCK

Snow Hill
Crawley Downs
Sussex

Marriage

Nicholson—Sutton—On July 27, by the Rev. G. Kerekí, at The Old Meeting House, Tenterden, James W. V. Nicholson, B.A., of Gillingham, to Eileen Mary Sutton, of Ashford.

Pulpits Vacant

The following pulpits are at present vacant, and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly, and *not* to the church concerned.

Astley, Bolton (Halliwell Road and Walmsley), Denton, Exeter, Glossop, Heywood, Hinckley, Liverpool (Ullet Road), London (Mansford Street, Stamford Street), Lydgate, Newcastle-on-Tyne, Pudsey and Wakefield, Rotherham, Stanningtón, Wales (Aberdare, Capel-y-Groes and Cribyn, Cilian-Aeron and Rhydygwin), Scotland (Aberdeen).

The Mayor (Coun. A. H. Humphries) presided, and the opening ceremony was performed by Coun. Tatton Brinton. An enjoyable time was spent by all (including our centenarian sisters, Misses Jane and Caroline Rolland), and the evening was rounded off by a miming act and a concert given by the "Brinton Choir", under its leader, Mr. Rhoden.

Women's League: The Summer Meeting of the Liverpool District League took place at Matthew Henry's Chapel, Chester, on Thursday, July 18, 1957.

The service was conducted by Miss Ruth Herford (National President) who, in her address, spoke of the life and work of Helen Brooke Herford, the founder of the Women's League, the Jubilee of which is to be celebrated in 1958.

Owing to the inclement weather fewer members attended than usual. Miss Herford delivered her address to the accompaniment of rolling thunder. After tea had been enjoyed there followed the Business Meeting with a report on the Central Committee Meeting.

In a short address the District President (Mrs. Murren) spoke of the heartening news of our young people, especially in the U.Y.P.L., four of whom had recently entered the ministry.

"There is", said Mrs. Murren, "a new life all over the country. Oxford are planning and working, also a group of young people at Bristol, and the F.O.Y. are joining forces with U.Y.P.L."

There is a great interest in the Services for young people organised by the students of Unitarian College, Manchester, and it is intended to run similar services in Liverpool. "There is indeed cause to rejoice."

The meeting closed with a vote of thanks to Chester branch and to Miss Herford, charmingly expressed by Mrs. Perrin.

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